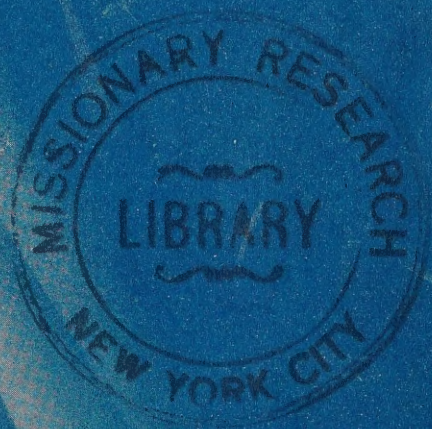


Rev
Miss.

The CHRISTIAN SOLUTION



Presbyterian Church





The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become his disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to co-operate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.

—from the MANUAL

CRISIS!

Today, as seldom before in human history, the very foundations of the nations are being shaken. Community life is thrown into confusion and disintegration. National leaders strive to restore unity by drastic control, regimentation, and force.

Men, women, young people, and children are frustrated, oppressed, persecuted. The individual souls of struggling, hungering, tempest-tossed humanity are in desperate search for the peace and power of a way of salvation.

Nations are seeking substitutes for God, and nationalisms are replacing old religious loyalties. There are more non-Christians in the world now than there were ten years ago. The increase in the membership of the Christian Church has not overtaken the increase in population. A tragic curtailment of Christian leadership exists in the younger churches because of the lack of funds. There is an emergency because of the need for more missionaries from the older churches.

Devastating problems are facing the sixteen countries in which the Presbyterian Church carries on its mission: nationalism and imperialism in the Near East; aggressive militarism and Fascism in the Far East; momentous mass movements in India; racial conflicts in Africa; the need for the proclamation of Christian truth and the development of Christian liberty and democracy in South America; the absolute necessity for the revitalization of a world-minded church in our own land.

The Crisis faces us. The members of the Christian Church, you and I, must act.

THE CHRISTIAN SOLUTION

We believe Christ is the Solution! We must unite with new vigor and realistic sacrifice in the world mission of His Church.

The aim of The Board of Foreign Missions of the Presbyterian Church in the U. S. A., as expressed in its Manual, quoted on the opposite page, points the way to personal, abundant, and eternal life in God for all men, and to world Christian brotherhood, freedom and peace.

Out of the confusion of man-made schemes and materialistic purposes there is arising the consciousness that "only God can save the peoples, and that the God and Father of our Lord Jesus Christ not only can but will."

Toward the realization of "The Christian Solution", the aim, accomplishments, and opportunities developed in these pages are presented as a challenge to your life!

"Make Disciples of All Nations"

"To make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become his disciples"—this is the first step in the Christian solution of world problems. It is the motive that has impelled 4,869 missionaries of our Church during the past century and more to leave the homeland and take the gospel message to new lands and new peoples. Today in Africa, China, Chosen, India, Iran, Iraq, Japan, the Philippine Islands, Siam, Syria, Mexico, Guatemala, Venezuela, Colombia, Chile, and Brazil — in sixteen countries — 1,242 Presbyterian missionaries are making Christ known in ever widening areas of human life.

Times and conditions have changed since the first missionaries braved the dangers of a four months' ocean voyage and penetrated unknown territories with the gospel message. Presbyterian pioneers are still abroad, however, and their pioneering work, although perhaps less spectacular, is still real and effective. Recently a missionary and his Venezuelan associate went into new regions east of Carácas, toured the coast, worked their way into the steaming interior, and found everywhere a friendly reception for the gospel. In China this past year when the invaders drove millions of the inhabitants of the country back from the coastal provinces into the western hinterland, a missionary followed them from the Shanghai headquarters of the Christian Literature Society. Taking with him thousands of copies of the Bible and other Christian books, he opened a depository at Kunming, in distant Yunnan. Then making a wide circuit by rail, motor, and mule pack he penetrated the regions where the Chinese had migrated, distributing and selling Christian books, and planning the best locations and means for future distribution.

In many countries the railway, the automobile, sometimes, as in mountainous South America, the airplane, have taken the place of primitive modes of travel; but with

"TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL MEN AS THEIR DIVINE SAVIOUR . .



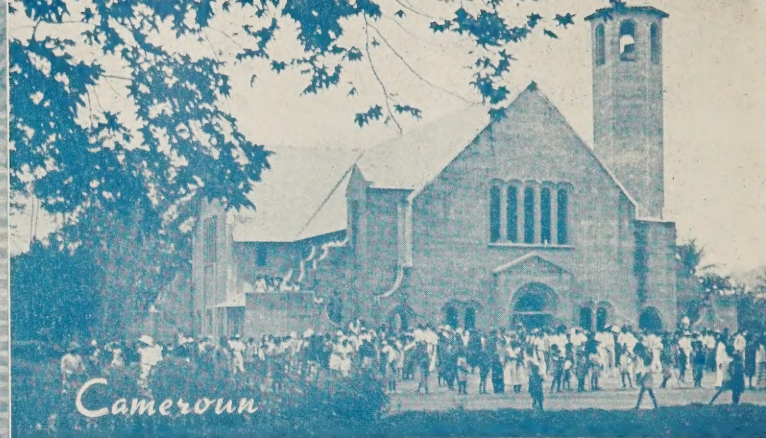
every facility at their command our missionaries are devoting themselves to the single purpose to which they have given their lives.

Pioneering, however, has not all been geographical. Some of it has been venturing into new strata of society and into hitherto untouched spheres of human relations. Trained as ministers, teachers, doctors, nurses, business executives, engineers, architects, agriculturalists, and in other professions, every Presbyterian missionary, no matter what his daily task, has as his primary object to make Christ known. At Allahabad women missionaries and Indian Christian women, with no equipment, no money, no precedent to guide them, are establishing a school of Christian home-making in connection with the Agricultural Institute, opening a new way for the introduction of Christ to Indian home life. In Peiping, a project for developing rural trade schools, close to the soil, has been growing for several years. Students must be Christians; they are trained with the definite goal of helping establish rural congregations on a self-supporting basis, as well as improving village life in general.

Our missionaries and their associates are working to break down the barrier of illiteracy which shuts over a billion human beings in a darkness that is spiritual as well as mental. Others in rural gospel schools are helping farmers to build country life on a basis of Christian economics. Still others, by visiting women shut away in the seclusion of Moslem homes; by extending hands of friendship to homeless castaways in Chinese refugee camps; by holding meetings for girl workers in Japanese factories; by visiting army barracks in Mexico; by establishing neighborhood centers in Syrian Moslem villages, are pioneering for the gospel in new areas of human life, and are there training men and women to become disciples of Christ. Leadership of mass movements devolves upon missionaries and their local associates in India; in West Africa, great numbers of training groups have been organized to care for the thousands of new inquirers brought into contact with Christianity as a result of the Centennial evangelistic campaign.

AND PERSUADE THEM TO BECOME HIS DISCIPLES"





"GATHER THESE DISCIPLES INTO CHURCHES AND CO-OPERATE WITH THEM . .

"I Will Build My Church"

Where the missionary goes the church is founded. In the course of time a branch of the church universal, independent of the missionary mother church, comes into being. At present there are organized bodies in fourteen out of the sixteen countries in which Presbyterian foreign work is carried on.

In Brazil, China, Chosen, India, Japan, Mexico, the Philippines, and Siam independent churches have risen as the outgrowth of our Presbyterian missionary work. Certain of these churches are composed only of congregations founded by our missionaries or their associates; most of them are more inclusive communions, continuing not only the work of Presbyterian missions, but of other like-minded groups. The younger churches are not propagating Western denominationalism.

In the independent national churches with which our Presbyterian missionaries are associated, there are 9,674 congregations, 7,736 ministers and evangelists, and a total membership of 530,105 persons. Most of them maintain organized home missionary societies; in some, as in Japan, Chosen, and North India, there are societies for taking the gospel to foreign lands. In the Philippine Islands, the Guihulngan Church, under the leadership of local Christians, has developed a whole project of rural welfare, embracing literacy, economic improvement, Christian education, health, which made a well-known rural expert from the United States classify it as a model of its kind. At the Frank James School, Elat, West Africa, workmen maintain their own missionary group, taking the responsibility for evangelization of neighboring villages. Lafayette Hospital, Nipani, India, is maintained by Indian Christians; while the entire work of Pitsanuloke Station, Siam, is a home mission project of the young Church of Christ in Siam. Our missionaries today work as colleagues of the leaders of these national churches "in the evangelization of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

Over half of the 471 delegates and official visitors to the conference of the International Missionary Council, held at Madras, India, in December, 1938, were from these so-called younger churches. The strength of their leadership, the richness of their contribution to world-wide Christian thought and worship, were at that meeting brought vividly to the attention of the whole Christian world.

In spite of the strength of their leadership and the vigor of their faith these churches are but minority groups, existing in the midst of sometimes almost overwhelmingly antagonistic populations.

The younger churches need every resource that they can command in order to stand aggressively against the dangers of the hour. Were our missionary force doubled we should still not be able to meet the appeals for re-enforcements—and in the face of that we are compelled to meet the situation with a steadily declining missionary personnel.

This is a specific, not a general, statement. In India, the mass-movements of a generation ago are being repeated, this time under more articulate leadership by their own people. The doors are open to Christianity; we can enter them if leadership is provided.

In Siam, the whole country is astir with new life. The nationalistic influence of the day is entering. The opportunity of today may be gone tomorrow. The Presbyterian Church carries practically the sole responsibility for fostering evangelical Christianity.

In China, throughout the period of disaster, Christians and non-Christians have seen Christianity in action in the steady refusal of missionaries to quit posts of danger, and in their active accomplishments in the work of relief and rehabilitation. Strong and outspoken Christian leadership has arisen among Chinese public men and women. We have an opportunity such as has not been before us for many years in China. The answer is in the hands of the home Church.

Relaxation of old feeling against evangelical Christianity is noticeable in many parts of Latin America. Religious liberty is guaranteed by law now throughout the six countries in which our Church is at work. Great things may be accomplished by immediate enlargement of the number of workers.

New philosophies of force, blood, and international terrorism are sweeping the world. In the words of the Findings of the Madras Conference, "We live in perilous days and the Church cannot stand still; it dare not retreat; yet advance is only possible as the whole Church unites in a new fellowship of the spirit to evangelize the world."

That fellowship of the spirit is already in action in the foreign missionary enterprise and its outgrowth. The world Christian community exists. It is for the churches at home to say—through their interest, gifts, and prayers—whether the Presbyterian share in that world community and world action shall be allowed to dwindle, or shall continue and grow in the future as it has in the past.

N THE EVANGELIZATION OF THEIR COUNTRYMEN"





China



Japan



Philippine Islands

"Teaching them"

In the sixteen countries where it serves, the Presbyterian Board maintains or co-operates in the work of over forty universities, colleges, and training schools, about one hundred secondary schools, and over 1,900 schools of lower grade. It is not by accident that the Presbyterian Board is so deeply involved — more deeply perhaps than any other denominational mission board — in this task. It is because Presbyterians are convinced of the importance of Christian education. The school continues the work of the evangelist, and in the training of leaders helps to make possible the existence of the church. In many fields, actual church membership grows largely out of those who have been trained in Christian schools.

Christian schools, moreover, carry the message of Christ far beyond the confines of the church. Whether in the training of the children of Christians or the education of non-Christians in a Christian atmosphere, whether in a great institution such as Silliman University in the Philippines or in a class where village teachers are taught to read and write, the object of Christian education is to produce Christian character. When a boy or girl enters a Christian school his attitudes begin to change. Relationships with their former society are revolutionized.

This end is attained in many kinds of schools. Some are well-organized, recognized primary or high schools, fitting in with a government schedule of studies. Some are agricultural and technical schools. Nurses are trained here; teachers there. In a rural training school in Colombia, a workable combination of Bible study, domestic science, and regular school subjects sends young women into the villages and small towns, ready to meet the needs of their communities with training in active Christian living.

"BRINGING TO BEAR ON ALL HUMAN LI



Cameroun

A decade ago young men and women trained in the United States took the leadership in developing modern China. But more than the influence of great western schools on a generation of youth has been the steady hundred-year-long influence of the Christian schools and Christian leaders in China. This is a recognized feature of the vigorous society that was emerging before 1937; it is even more true now, with the heroic record of missionaries and Christians during the two years of war to prove the depth and reality of Christian life in time of disaster.

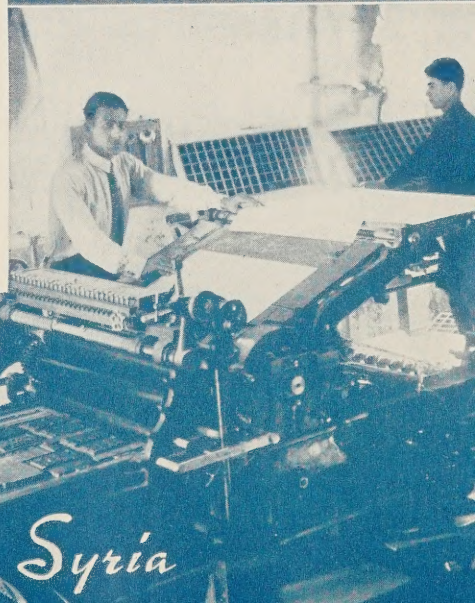
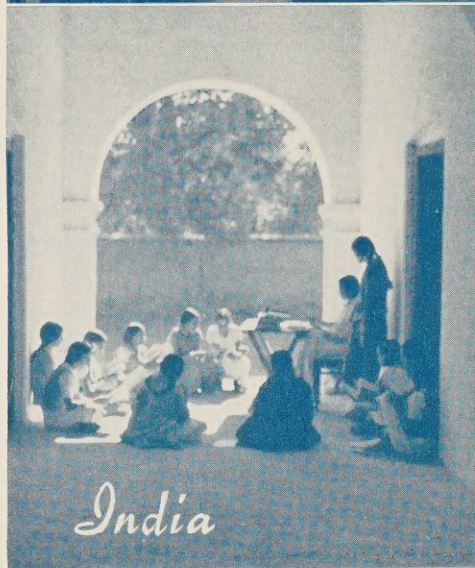
In Japan, with rare exceptions, the women who have taken the lead in social progress have either been Christians or have been strongly influenced by Christianity. Graduates of Presbyterian as of other Christian schools have taken a part in such developments far out of proportion to the size of the Christian community. Everyone in Japan goes to school—but not everyone emerges from school with the developed sense of responsibility for others which is created in the Christian institutions.

So the story could run through all of the sixteen countries in which our Church carries on its work. It may be summarized in the words of a missionary in India, written in a recent letter: "Wherever and whenever one meets a former Forman Christian College, Rang Mahal, or Ewing Christian High School student, whether Sikh, Mohammedan, or Hindu, now in influential positions in business, government, or landowning, little difficulty is experienced in winning their whole-hearted co-operation in the improvement of more unfortunate groups. Such men have stamped upon their lives the influence of men like Sir J. C. R. Ewing, Dr. J. H. Orbison, and many others. Their lives and minds have been Christianized."

THE SPIRIT AND PRINCIPLES OF CHRIST



Iran



The Philippine Islands



Siam



"BRINGING TO BEAR ON ALL HUMAN LIFE . . .

"The Healing of the Nations"

War-time service in China has been one of the notable features of our medical work during the past year. Thousands upon thousands of sick, wounded, terrified, bereaved, dying men, women, and children — hopeless except for the Christian institutions — have been cared for in our hospitals. This has been done not from any vantage point of safe mission property or the security of foreign nationality. No property has been safe and no nationality secure. Bombs fall everywhere and anywhere and artillery fire recognizes neither property nor person. The hospital of the Hackett Medical School in Canton was for months in the immediate zone of aerial attack. This hospital ministered to a whole area of Canton, where the killing and maiming, terrifying and devastating beggared description. The Chinese and American doctors and nurses stuck to their job through it all. The American head nurse speaks her admiration for the "ashen-faced" Chinese staff in the operating room, who, terrified though they were, labored from morning to night, for months on end, though they could have escaped to safety.

Similar stories have come from far and near. This service has been one of the greatest Christian demonstrations of our generation. Moreover, there is a readiness and eagerness to listen to the Christian message such as has not been known previously in our time in China.

Another special feature of the year has been a new outreach to rural work. The mass needs of Asia, Africa, and Latin America are in the countless villages, where the great bulk of the population lives. Medical work aims to be part of a new type of rounded approach, which shall be evangelistic, educative, socially reconstructive, and health-giving.

Cheeloo University, Tsinan, China, of which we are a part, has this as its special emphasis. A Cheeloo Chinese graduate nurse, with our help, has been studying public health nursing at Columbia University this year.

In India, mobile rural units, with car and trailer, and radiating from a base hospital, are being planned. Doctors and nurses will go out to isolated villages on regular schedules, treating and teaching.

In Chiengmai, Siam, by government arrangement, McCormick Hospital is one of two centers for training village health officers, on a comprehensive plan.

While war rages and tensions mount, the ministry of health and healing pursues its quiet Christ-like way in sixteen countries, from the Far East to the Near East and from Africa to South America.

Hospitals and clinics have maintained their regular active ministrations to nearly 600,000 patients during the year. It is not only through the direct Christian witness of doctors and nurses that these patients have come to know and many of them to follow Christ. Christian patients have won non-Christians; hospital evangelists have made Him known, as they talk by bedsides of individuals or read and teach groups in clinic waiting rooms. Even the registration clerk in one hospital, even the doorman in another, have made it their privilege and opportunity to speak to each incoming patient of the Master who is loved and followed by those who serve in this institution of healing.

THE SPIRIT AND PRINCIPLES OF CHRIST."

Syria



China



"That They May Have Life . . . Abundantly"

"Churches which shall be self-supporting." This expression of one of the concerns of Christian missions brings up in almost every one of our 150 stations the question of how to achieve self-support; and how, in doing this, to raise the whole level of living to somewhere near the "abundant life" which Jesus came to bring.

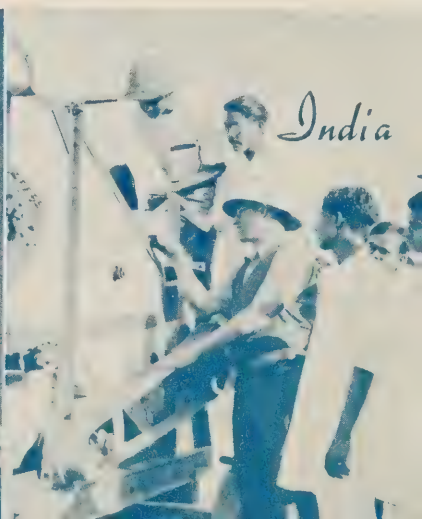
One missionary in Kobe, Japan, is answering the problem in a group of villages through what he calls the "Harima Rural Project." He began by taking his theological students into the country, letting them see rural poverty at first hand. He has developed a group of rural-minded pastors. The Mission lends a country congregation a small sum to buy land. A typical Japanese two-acre farm cannot accommodate large farm animals: the country pastor raises goats and angora rabbits. Here are milk, fur, and meat. Vitamins are lacking in rural diet: he introduces tomatoes. His wife learns how to spin and knit the angora fur; she cans tomato juice and it is sold in nearby Kobe. They teach the neighbors what they have learned. Together the community works out other experiments. Some fail; many succeed. The congregation, "too poor" to support a church, finds itself able to go ahead. The whole level of community life is raised. More than this, Christianity ceases to become the white-collar man's religion that it was for a generation or more in Japan. Farmer and artisan, as well as city man, are coming to know and love the Carpenter of Nazareth.

As war goes on in China many a missionary has had to turn from school work, from the orderly routine of a hospital, or other familiar form of service, to relief work. The almost immeasurable needs that arose from the drives against Shanghai and

"BRINGING TO BEAR ON ALL HUMAN LIFE . . .



Chinese Refugees



India

China



Japan

THE SPIRIT AND PRINCIPLES OF CHRIST"

Nanking have been cared for; but there remain great numbers of old people, women, and children, many of whom will be a permanent charge on the community. Nantao Christian Institute in Shanghai is caring for many; so are Ginling College in Nanking, the Ming Sum School for the Blind, in Canton, and other schools with which Presbyterians are connected. Some rehabilitation can be done. Small trades, sewing, basket and toy making, salvaging of half-worn clothes and furniture, give a bare living to some. Although these are mostly temporary, unproductive employments, and must give place to others, nevertheless they are of great importance as maintaining the morale and the self-respect of those who always have been self-supporting.

At Sangli, in Western India, at Etah and Allahabad, in the North India Mission, at Saharanpur in the Punjab, schools or co-operative projects are carried on for the benefit of the farmers and rural industrial workers of India. Frank James School, Elat, West Africa (temporarily closed because of the disastrous lack of personnel), trains wood-workers, carpenters, cabinet-makers, machine-shop workers, tailors, and many another kind of workman; and in all its training, trains men to be evangelists. Far in the interior of Brazil, the school at Burity takes boys and girls from the villages and ranches, educates them in farming and homemaking, Brazilian-style, gives them skill to establish and lead country congregations, Christian Endeavor societies, young people's groups, and — like Moga, like Allahabad, like the other schools — sends them back again to their own people.

In all, the object is not simply to relieve need, nor to train self-reliant young people, nor even simply to make possible the growth of self-supporting congregations. It is to build a society in which Christians can live and grow and win others; "to bring to bear on all human life the principles of Christ."

"I Will Give Peace in the Land"

In Christian missions, the international and interracial contacts of men reach their highest level. The missionary goes to a foreign land not as a merchant, a colonial administrator, or a promoter, but as a friend, exemplifying in his life the message of God's all-encompassing love. In the younger churches social and cultural differences and immemorial barriers of caste, race, and tribe are transcended by the new fellowship in Christ Jesus.

In the schools conducted by our Board in Syria, Jews and Arabs, Moslems and Christians sit down side by side in peace. In our Christian schools in Japan, Formosan and Korean young men share with Japanese students the privileges of Christian education. Before the present conflict broke out, Christians of China and Japan had long been seeking a peaceful solution for the problems at issue. Even in time of war Christians have gone to an enemy country with messages of good will and assurances of Christian sympathy. The Madras Conference, with its representatives from sixty-nine nations, including warring countries, totalitarian states, democracies, empires, and colonies, demonstrated to the world that loyalty to Christ is a stronger bond than loyalties to race, nation, or ancient culture.

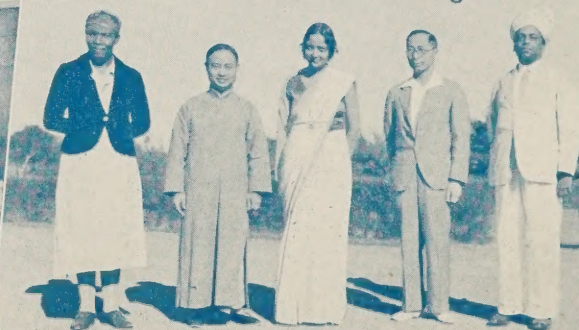
The world Christian fellowship is the one international force potentially strong enough to curb successfully the power of war. To make it effective, however, every bond connecting Christians of the world should be strengthened. Western nations must lead the way by applying the principles of Christ to international relations. The domination of weaker nations by stronger, racial discrimination and prejudice both internally and in foreign relations, the hasty recourse to force in the settlement of disputes—these actions and attitudes on our part prevent the Christian world community from exerting its latent power as a force working for peace and good will among men.

Social injustice in America, palliation of curable wrongs, helpless slipping into war without due effort to prevent it, all affect the whole world, not just ourselves. The way of force has been tried. The Christian solution of the world's most pressing problem is before us. We must "bring to bear on all human life"—including our relations with other nations—"the spirit and principles of Christ."

"BRINGING TO BEAR ON ALL HUMAN LIFE . . .



*Madras
Delegates*



"IF WE NEGLECT SO GREAT SALVATION?"

"The Christian Solution" as set forth in these pages will not save us from defeat in the present crisis unless we do our part. A victory in this critical day will come only with Renewal, Re-enforcement, and Rededication in the Christian movement.

The Board of Foreign Missions issues an urgent call to the officers and members of the Presbyterian Church to communicate to the world "The Christian Solution" through our world-wide mission, with

RENEWAL —

Life has become inert through humanism. With humble contrition we must turn to God, the Source of Renewing Power. The mission of the Church of Christ must be revitalized at home and abroad by pastor, church officers and members, missionaries and national workers experiencing utter and immediate dependence upon the Living God who has promised to "make all things new." Madras points the way to this Renewal: "This day calls to no easy optimism, but to penitence, to unwavering confidence in the wisdom, love and power of God, to patient and unwearied service in the name, the spirit, and the power of the Risen Redeemer."

RE-ENFORCEMENT —

The representatives of the younger churches at the Madras Conference urged the sending of more missionaries. Their call is for young people who will initiate new life and will serve as colleagues and helpers to the national leaders in building the Universal Church. There is more organized opposition to the Christian church than at any time during the past hundred years. There is a real danger that if the work of the church is not intensified the adverse movement will become so strong as to threaten the whole work of the church in the world. From every country in which the Presbyterian Church is serving there comes the urgent appeal for re-enforcement. The answer to this appeal depends upon the youth of our Church and the willingness of the older generation to support them.

REDEDICATION —

In the name of the Saviour of the World we "beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God . . . That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA

156 FIFTH AVENUE

NEW YORK, N. Y.

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